

Spring 1983

Avon Past 8



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Avon Past

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No. 8 Spring 1983

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EDITORIAL

The new co-Editor of *Avon Past* is Pip Jones. Bristol born, she has the dubious distinction of being one of the last babies to be born in the Chesterfield Nursing Home in Clifton, the daughter of an ex-Red Maid and a member of Bristol City Football Team, in September 1950. Her career took her to work in Lewis's in Broadmead, and later in the now-demolished Colmer's on Cheltenham Road. From there, she moved to the Blood Transfusion Service at Southmead as a Team Clerk, until in 1975 she was fortunate enough to be accepted as a Student at Lucy Cavendish College, Cambridge, where she took a BA in Egyptology in 1978. Back in Bristol, she returned to her old secretarial trade with the Regional Health Authority before becoming embroiled with the Bristol Mummy Project in April 1981. She now works for the Museum as a Clerk, and lectures on odd occasions on Egyptology and the Bristol Mummy.

Pip replaces the now 'retired' Georgina Plowright who, in tandem with Jenny Scherr, produced so many successful volumes of *Avon Past*. She is not lost to the journal, however, as she has shouldered the onerous burden of the experimental post of Marketing Manager, and stands ready as ever, to assist in the smooth production and promotion of *Avon Past*. Sincere thanks are due to Georgina, for trials past and trials still to come!

Thanks are due to Nick Lee and George Maby, of the University of Bristol Library, for finding the cover illustration and for much information on Stanton Drew. The editors are also very grateful to Peter Barnfield and David Dawson for allowing us to use their photographs.

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MR. LESLIE GRINSELL is known for his extensive fieldwork on Prehistoric barrows and publications in the fields of Egyptology, Prehistoric burial and the folklore of Prehistoric monuments. He was Curator of Archaeology at Bristol City Museum from 1952-1972. His paper on barrows in Avon appeared in *Avon Past* No. 3 (1980).

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MR. JEFFREY SPITTAL is Librarian-in-charge of the Queen's Building Library in the University of Bristol. He has been on the A.L.H.A. Executive Committee since the A.L.H.A. was founded and is currently its Information Officer. He has been involved with the Kingswood Chapels Survey since its inception in 1981 (as reported in *Avon Past* No. 5). As one of many part-time activities he is Librarian of the New Room Bristol.



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STANTON DREW: FROM FOLK TRADITION TO THE NEW ARCHAEOLOGY

by Leslie Grinsell

In her review of Gerald Hawkins' book *Stonebenge Decoded* (1966) in *Antiquity* (September 1967), Jacquetta Hawkes commented that "every age has the Stonehenge it deserves — or desires"; and this is equally true of the megalithic monuments at Stanton Drew.

The Tradition of the Petrified Wedding

The earliest record of this tradition comes from John Aubrey (1626-97), who, while staying with his grandmother at Burnett Manor near Keynsham in 1664, visited Stanton Drew. He discussed the monument with the local inhabitants, but "all the account they can give of it is this tradition, that a bride going to be married, she and the rest of the company were metamorphosed into these stones. One of the stones they call the Bride and another is called the Parson's stone, and another the Cook's stone"¹. William Stukeley (1687-1765), who visited Stanton Drew in 1723, expands on this tradition: ... "the people of this country have a notion, that upon a time a couple were married on a Sunday, and the friends and guests were so prophane as to dance upon the green together, and by a divine judgment were thus converted into stones: so I suppose the two stones so close together in the inner circle were reputed the Bride and Bridegroom; the rest were the Company dancing, and the Fidlers stood on the outside ..." ². Later accounts tend to settle on the idea that the wedding was on a Saturday and that the participants in the festivities were turned into stone for continuing their revels into the Sunday morning. Indeed the tradition may well have originated from the pulpit oratory of a period well before the Civil War. This theme of the petrified wedding is in fact associated with more than a dozen stone circles in the British Isles and with certain megalithic monuments in Brittany³. It was the subject of a playlet entitled *The Fairy Ring: a Legend of Stanton Drew*, performed in 1869 at the Theatre Royal, Bath. It ran for two nights only; but a similar playlet is still occasionally performed at Stanton Drew⁴.

Supposed Association with the Druids

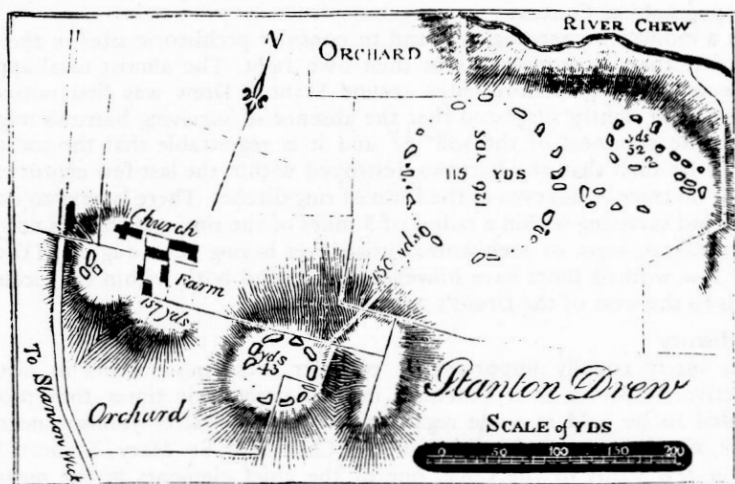
This likewise dates from John Aubrey, Part I of those *Monumenta Britannica* (c. 1690) is headed *Templa Druidum*, and deals with stone circles. In his day it was indeed a reasonable hypothesis to attribute such monuments to the Druids on the information then available. The attribution was developed and popularised through the writings of Stukeley, who derived the place-name 'Stanton from the stones, and *Drue* from the Druids.'

It was shown by William Long that the Drew part of the name comes from former owners being members of the Drew family, who seem to have had a flair for acquiring properties containing megalithic sites (including Drewsteignton in Devon and Littleton Drew in Wiltshire)⁵. This attribution to the Druids, once made, is too alluring to be eradicated; and in the present case it is perpetuated by the names of several houses in the village, e.g. *Druid Farm*, *Druid's Garth*, *Druid Lea*, and above all by the *Druid's Arms* inn, the periodical renewals of whose inn-sign — every five years or so — provide a pictorial illustration of the fact that every age also has the Druids it deserves — or desires. This attribution was also given poetical expression by Thomas Chatterton in his *Elegy*

written at Stanton Drew (1769). The Bath architect John Wood (1705-1754) went so far as to suggest that Stanton Drew was a Druidical University founded by King Bladud of Bath, Stonehenge being one of its constituent colleges⁶.

The Progress of Cartography and Survey

The essential basis for an accurate knowledge of the megalithic monuments of Stanton Drew is of course a reliable plan. Among the earliest such is that by Benjamin Donne (1769), an eminent cartographer associated with Bristol and the West Country. The first plan to result from a survey by an experienced cartographer who was also a field archaeologist was that by Philip Crocker (1826), who combined cartographic duties for the Ordnance Survey with being Steward to Sir Richard Colt Hoare⁷. An even more accurate and larger scale plan is that done in 1894 by C.W. Dymond, sometime Chief Engineer for the Bristol to Exeter portion of the Great Western Railway⁸.



J. Rutter, *Delineations of the north western division of the County of Somerset* Longman, 1829) p. 208.

Orientation and Astro-archaeology

Both Stukeley and John Wood noted that the Cove is in line with the centres of the Central and North-Eastern Circles; and that the centres of the South-Western and Central Circles are nearly in line with Hautville's Quoit⁹, ¹⁰. Stukeley suggested that the Central Circle of 30 (?) stones represented the Solar month; and he therefore called it the Solar Temple; the South-Western Circle of 12 (?) stones he called the Lunar Temple; and the North-Eastern Circle and stones of the avenues were for him the Planetary Temple. Ernest Sibree, sometime lecturer in Egyptian and Oriental studies at Bristol University, considered that the Central Circle of 30 (?) stones represents the days of the month and was dedicated to the Moon; the South-Western Circle of 12 (?) stones represents the months of the year and was dedicated to the sun; and the North-Eastern circle of 8 stones represents a cycle of 8 years and was dedicated

to Venus "because 8 solar years of 365 days are equivalent to 5 Venus periods of 584 days". Sir Norman Lockyer devoted a chapter to the astro-archaeology of Stanton Drew although he had been unable to visit the site¹². In more recent times the astro-archaeology of Stanton Drew has been discussed by various writers including J.E. Wood, Douglas Heggie and Alexander Thom in various publications from 1967 onwards: all seemingly with varied and inconclusive results^{13, 14, 15}.

Comparative Study

By his comprehensive study of all known stone circles in the British Isles, Aubrey Burl classified them into Early, Middle and Late Periods, and has tentatively placed those of Stanton Drew in his Middle Period (c. 2670-1975 BC), 'Late Neolithic to Early Bronze Age', by analogy with comparable monuments for some of which excavation records are available, including Avebury¹⁶. This remains to be proved or disproved by further investigation.

The Topographical Context

It is a modern archaeological trend to consider prehistoric sites *in their context* rather than as monuments in their own right. The almost total apparent absence of other prehistoric sites around Stanton Drew was first noticed by Stukeley who rightly suggested that the absence of surviving barrows might be due "to the goodness of the soil",¹⁷ and it is regrettable that the soil of the area may be such that any barrows destroyed within the last few centuries may have left no trace — not even in the form of ring-ditches. There is next to nothing of this kind surviving within a radius of 5 miles of the site, and there is no record of any beakers, urns, or prehistoric burials ever having been dug up in the area. A very few worked flints have however been found both within the circles and in fields to the west of the Druid's Arms.

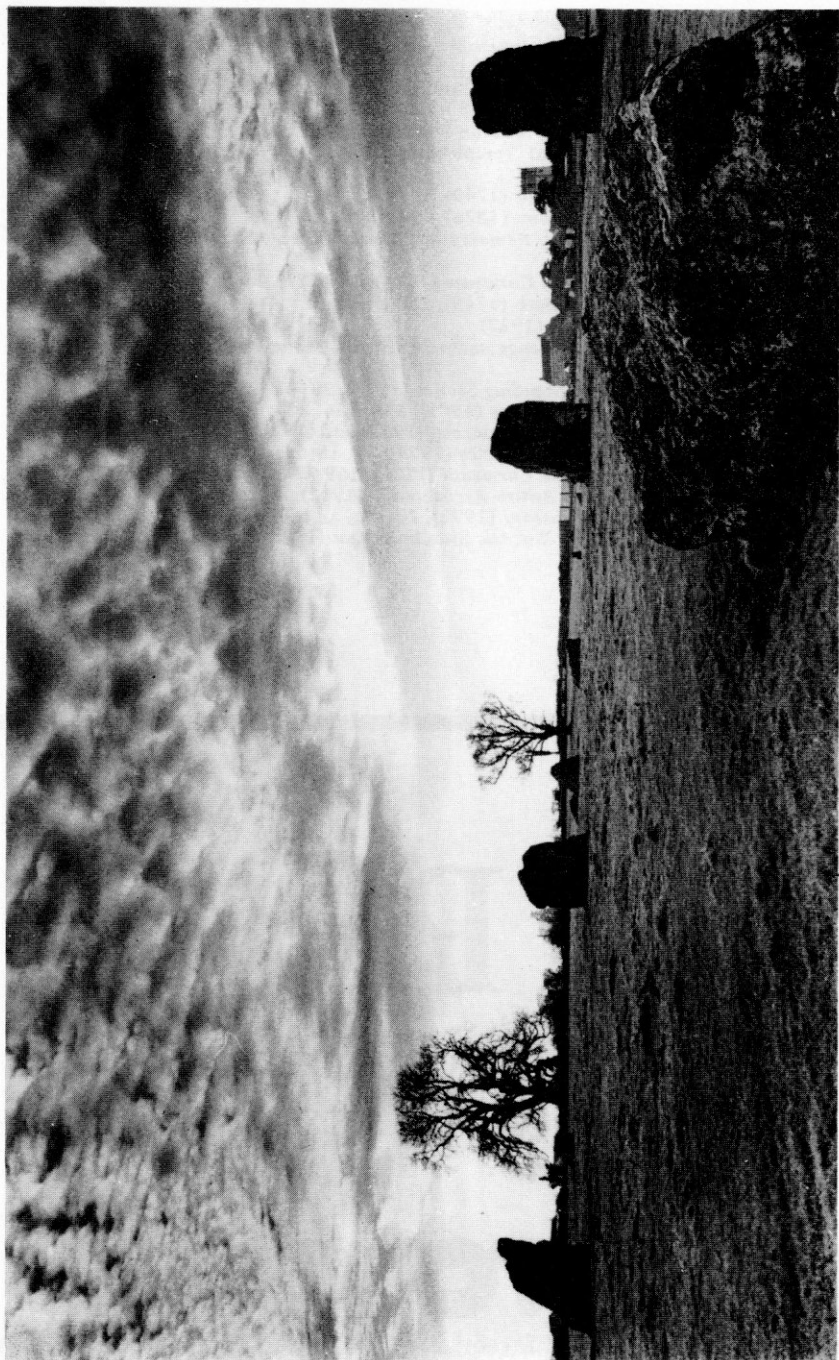
Later History

It is surely equally important to consider these monuments in historical perspective. Whatever their functions in later prehistoric times, they probably continued to be held in some regard subsequently. Walter Johnson noted the possible significance of the siting of the Church of St. Mary, Stanton Drew, within a few yards of the Cove, one of the chief elements in the megalithic complex.¹⁸ He gave many other instances of the siting of churches near, or even on, pagan sites, and the subject has since been discussed by others including Glyn Daniel and the present writer^{19, 20}. There is clearly a good case for suggesting that the Church of St. Mary was placed near the Cove to Christianise a pagan site.

Conclusions

It is remarkable that the ideas now in the minds of the more advanced thinkers were sometimes suggested by the early antiquaries, and that the legacy from popular tradition and outdated antiquarianism continues to flourish beside the more modern concepts.

This is a revised summary of a lecture given at the A.A.C./A.L.H.A. Symposium at Chew Magna on Saturday 21 November 1981.



“Midwinter Sunset, Stanton Drew Stone Circle” — Peter Barnfield.

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THE FRENCH *EMIGRE* CLERGY IN BATH

by Dominic Bellenger

Bath, as a centre of healing and recreation, had been a resort of Europeans, including Frenchmen, for generations before 1789. Dutens, a French writer, reflecting, in his retirement, on his life and travels, remembered a French 'sub-culture' in Bath in the prosperous last years of the *ancien régime*.¹ With the collapse of the Bourbon monarchy during the French Revolution the number of French residents at Bath increased greatly, and among these were a considerable number of *émigré* clergy.

The French Church came under attack soon after the opening of the Revolution. What was under fire was not only the Church's material base, but also its historic independence and its relationship with the state. The French clergy were required to take oaths which severed their links with the Papacy, and attached them, directly and permanently, to the new order. Many priests were not prepared to take these oaths, and chose exile instead. Several thousands made their way to England, and a group of them went to, or passed through, Bath, where they probably formed the majority of the French royalist community in the city, and a sizeable minority of the 500, or so, resident Catholics at Bath at the end of the revolutionary period.

The existence of the dispossessed clergy of France was well known to the citizens of Bath who had been made aware of their plight by the appeals printed in *The Bath Chronicle* in October and November of 1792³, and by the successful collections for the clergy made in the months following.⁴ Many priests found a welcome at the Bath residence of Thomas Hugh Clifford, a member of a leading English Catholic family, who, it was said, was awarded his baronetcy at the request of Louis XVIII.⁵

The Breton clergy felt particularly at home in Bath, where many noble Bretons were exiled; these were members of the de Kermel, de Cleuz du Gage, de Kerouartz, de Lanascot, de la Monneraye, de Roquefeuil, de Pontcadeuc, de Chefdu Bois, de Querhoent, de Benazé and de Langle families among others.⁶ Leading Breton priests included the abbe de Chateaugiron, formerly a professor at Rennes,⁷ and, for the latter part of 1794 the bishop of Dol, Mgr. Urbain de Hercé.⁸

Urbain de Hercé, one of the most forceful of the Breton episcopate, came to Bath in May 1794 with several of his family; his brothers Abbé François (who was also his Vicar General) and le Chevalier de Hercé (with his son Jean-François) along with the bishop's servants Jean Gautier and Mathurin le France.⁹ De Hercé, soon after his arrival, preached in the Catholic Chapel at Bath on "the pious virtues" of Madame Elizabeth, Louis XVI's sister, who had been guillotined.¹⁰ This address was given particular poignancy when the bishop, who left Bath on Christmas Day 1794, returned to France as Chaplain-General to the disastrous royalist assault on Quiberon and was shot.¹¹ His layman brother and nephew remained in Bath, where the latter taught French.¹²

Freelance teaching, mainly of the French language, was one of the few occupations open to the exiles, and was not a reliable living; most *émigrés* depended on government-sponsored charity for survival. Abbé Rudemare, a priest of the Paris diocese, had hoped to live off his own income from teaching, but his pupils left him, and, after a period of self-sufficiency, he was forced to return to government aid on which he had previously relied.¹³ Abbé d'Heral, a friend of Edmund

Burke's, had written to William Windham, the government minister charged with *émigré* affairs, asking for work as an envoy or as a helper in relief work; there is no evidence that he received any such employment.¹⁴

The marginal existence of many of the exiled clergy could sometimes lead to an aimless life and to wordly temptations. The Vicar Apostolic of the Western District, the Roman Catholic bishop of the area, on 14 December 1795, was forced – presumably because there had been offenders – to issue a mandate forbidding the French clergy from attending balls.¹⁵ He castigated such behaviour as “une pratique totalement contraire au caractère ecclésiastique”, and those who attended balls, concerts and theatrical performances would, in future, be suspended from their priestly functions.¹⁶

A more common response to enforced leisure among the *émigrés* than such socialising, ruled out for most by financial as well as religious considerations, was a deep involvement in church matters, and, often, a rediscovery of faith. The Catholic Chapel at Bath witnessed many church services with a decidedly French character, and many French clergy – including Abbés Ferany, Bertrand and Picquerot – appear as ministers of the sacraments in the registers of the chapel.¹⁷ In the early months of 1799 a plan was made public to build a separate chapel for the French in Bath, on the model of London where there were a number of such places, and some money was raised for this purpose; no chapel seems to have been erected.¹⁸

The clergy who were forced into an English exile were not always young men, and Bath provided the resting place for several of them. The earliest surviving Catholic register of the Catholic Chapel records the death on 17 October 1806 of Abbé Cherribe, from Picardy; he was aged fifty-two, and was buried at Walcot.¹⁹ Four other *émigrés*, three of them octogenarians, died at Bath between 1825 and 1838.²⁰

By the Victorian age, however, most of the French clergy were either long dead, or had returned to their native country. Few remained in England after the restoration of the monarchy in France following the fall of Napoleon. Those who did stay behind in Bath included Abbé Blanchard,²¹ who was the leader of a schismatic party in the post-revolutionary church.²² Such survivors were far more anonymous, and far less part of the city's life, than that large number of *émigré* clergy who had been part of Bath's cosmopolitan existence in the unsettled years between the Fall of the Bastille and Waterloo.

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4. P.R.O.T./93/25 (*Papers of the Emigrant Relief Committee*). At least five collections were made for the French priests in Bath by the relief committee in and after 1793. The first raised £218.19/-, one of the largest totals in the country; the fourth had a contribution of £1.1/- from “a Hater of Jacobins”; a subscription in 1796 included £5 from one of the French clergy in Bath, Rudemare.
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TWO EARLY SURVEYS OF POVERTY IN BRISTOL

by Bernard Ineichen

People are quite accustomed these days to being asked a range of questions by social surveys: who they vote for, which T.V. programmes they watch, how they spend their money. Yet the survey is a comparatively recent invention: previous generations would have found such questioning a novelty. It has been all the more interesting, therefore, to come across two surveys, conducted one hundred years apart, but on the same subject, poverty, which tell us much about the financial circumstances of ordinary Bristolians in the not-too-distant past.

The first describes working-class families in 1837, the year of Queen Victoria's accession.^{1, 2} It sets the trend for two of the great passions of Victorian England: head-counting as a preliminary to social action, and a fascination with the life-styles of the lower orders. This survey is remarkable in that it predates not only the major studies of urban poverty by Booth and Rowntree by half a century, but almost all such fact-gathering exercises. It is reported in the very first volumes of the *Journal* of the Royal Statistical Society, when even the vivid social reporting of Henry Mayhew is a decade and a half in the future.

The survey was commissioned by the British Association. It interviewed nearly 6,000 families, comprising almost 20,000 people. It took eighteen months to complete, and cost £110. The original manuscript ran to some 700 pages. The researchers were generally well received. There was little reluctance to be interviewed: in the parish of Temple, on the Bath Road, only five of the 280 families approached refused to co-operate.

What sort of life is revealed by the survey? Certainly houses were crowded. The six thousand families lived in three thousand houses: nearly half of the families had only one room, and over five hundred of these were sharing. About forty per cent did not have enough cupboards, and about the same number lacked fresh air. The author of the report notes that this is the assessor's view only, but does not feel it an under-estimation. Cramped housing was undoubtedly due at least in part to larger families. There were more children than adults in the sample, and one family in ten contained at least seven people. Three-quarters of the children over seven years of age were sharing a room with parents or others of the opposite sex.

Neither were the houses particularly adequate. Only half had sufficient water supply. One in five had no drains, and almost as many had no lavatory. Of course, they were cheap. In 1837 you could rent unfurnished rooms for about two shillings a week, furnished rooms for half-a-crown. Whole houses cost some £10 a year. Nearly everyone had to rent: only thirteen families owned their home, although nearly a thousand had savings accounts of one sort or another.

The days of compulsory education were still far off. Only just over half the children aged between 3 and 14 were at school, and many of these just went to Sunday School. This cost their parents nothing, although full-time scholars paid about twopence a week. A quarter of the over-sevens could neither read nor write, but neither could over two thousand of the fathers.

The kinds of questions asked, as well as their answers, indicate a more religious society than today's. Three quarters of the sample belonged to the Church of England, although the report notes wryly that many "must be considered as belonging to it only because they have not attached themselves to any other religious body." Less than two per cent professed themselves as having no

religion at all. Most children could recite the Lord's Prayer, and most homes contained bibles or prayer books. A contemporary touch is added: half of the families had prints or pictures of some kind on the walls.

In matters of cleanliness and health, it comes as little surprise to discover deficiencies under both headings. Over a thousand families were rated as being dirty and disreputable, and another 660 were in considerable distress." But again, it should be stressed that these ratings were left to the interviewer to decide. Seven per cent of the children were rated unhealthy, and a list given of those with severe problems. Nervous conditions such as "paralysis, fits or St. Vitus Dance" were commonest (48 cases); 24 had spinal deformities, 21 were mentally disturbed ("idiots or insane"), 18 were crippled, 12 blind and six dumb. The terminology has changed, but otherwise this list has a contemporary ring.

Who were the working class? Not all were local people: 500 families were Irish, outnumbering the Welsh by three to one. Almost a third of the sample were labourers, but the rest came from a variety of occupations. Shoemakers, woodworkers and charwomen were the next in frequency; 233 were paupers. The survey also included many we would today classify as middle class: shopkeepers, schoolmasters, nurses and midwives. And with a candour one would hardly expect to find today, 32 of the sample gave as their occupation brothel-keeper or prostitute. They outnumbered the nurses and midwives by two to one.

The second survey was conducted exactly one hundred years later, in 1937.³ This was an attempt not merely to describe the working-class but to measure the extent of poverty among them. Some four and a half thousand families in all (a representative sample of Bristol's population, excluding the best-of ten per cent) were interviewed.

Again the success rate in interviewing was a source of pride. One household in twenty from the electoral register was approached, and information gathered from 93%, despite fears that Bristolians would prove too reticent to yield a viable sample. Interviewing was conducted mainly by school attendance officers in their spare time, and co-operation was so good that instances were noted of husbands running after them when they left the house, to tell of details of earnings they did not wish disclosed in front of their wives.

The author of this report makes the routine point that the measurement of poverty is inevitably a rather arbitrary affair. Yet a rigorous poverty line is adopted, varying with the size of the household: for example, a couple with three children were assumed to need a weekly income of 37/8d. An adult male was assessed as needing just over a shilling a day for food, and about one shilling and sixpence a week for clothes. No allowance was made for sickness provision, savings, holidays, recreation, furniture, tobacco, drink or newspapers.

Despite this frugal level, eleven per cent of the sample, representing in the whole of Bristol 11,000 families, or 40,000 people, were assessed as living below the poverty line. Four per cent were living with less than three quarters of the income needed to maintain even this. Yet by the standards of the nineteen-thirties, Bristol in 1937 was acknowledged as "a prosperous town at a moment of general prosperity".

This survey goes further than its predecessor in contrasting the circumstances of those families deemed to be in poverty with the remainder of the working-class. Children were twice as likely to be in poverty as adults: one in five surveyed (representing 16,000 children in Bristol) came from a home whose income was insufficient to provide a minimum standard of living. Hardship was par-

ticularly common in large families: over half of those with four or more children were reckoned to be in poverty.

The reasons for poverty which the survey identifies have a depressingly familiar ring: unemployment, low wages, old age, lack of a male wage-earner and sickness are the commonest. No doubt a survey of Bristol poverty in 2037 will say something similar.

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HINTON CHARTERHOUSE SCHOOL: AN EPILOGUE

by Dorothy Withers

The school at Hinton Charterhouse was the subject of an article in *Avon Past* No. 1.¹ In the summer of 1982 the school closed and all its contents were removed. It opened in 1828 with 140 children and closed in 1982 with twelve. Then, 30 children came from Freshford to Hinton; now, Hinton children attend Freshford School. In 1828 all the children walked to school whatever the distance, but now they need to travel by car as the roads are not safe for walking. Then, the only relaxation was knitting or sewing: vests to be sold for one shilling, kettle-holders for 3d, aprons for 9d or felt hair-bands for 4d. In 1982, the children had television, radio and a projector with slides to illustrate lessons.

Last century, the annual school treat took place in Mr. Bailey's field, a grand tea and races for pennies. The present children enjoyed swimming lessons every week at Bradford-on-Avon and a weeks study at Croydon Hall near Minehead, the next year at Exmouth and the next at Pen-y-Banc Adventure Centre for broader experiences.

Instead of the voices of children in the village, we have the noise of cars and lorries racing through, and only the rhythmic clatter of the combine harvester to mark the end of summer.

Notes

1. D. Withers, "Aspects of education in Hinton Charterhouse", *Avon Past*, 1, Winter 1979, 18 - 27. Miss Withers has drawn our attention to an error in the penultimate paragraph. The quotation should have read:

"The first aim is the development of the child as a person to his ultimate needs, not to preconceived notions of another person ..."

We apologise for this mistake which made nonsense of the quotation.

THE KINGSWOOD CHAPELS SURVEY

by Jeffrey Spittal and David Dawson

The Kingswood Chapels survey came into being early in 1981 to make a record of surviving and — eventually — of demolished places of worship, currently or formerly in use by Free Church groups, exclusively informed in their beliefs by the Old and New Testaments, situated in the local government area served by Kingswood District Council. So far, in the Kingswood area, some fifty-five such buildings have been identified and a companion investigation being conducted by two members of the Fishponds Local History Society and covering the parishes of Stapleton, Fishponds and St. George has identified another seventy-two.

Superficially, this total of one hundred and twenty-seven suggests a healthy state of religious activity, but the social composition of all this area is changing. Congregations are generally — though not universally — not being re-invigorated by an influx of young worshippers. New housing estates are being created and such developments do not generally consolidate older traditions of social life, religious belief or political allegiance. Moreover, the costs of structural maintenance, heating and lighting are rising rapidly whilst weekly contributions are falling.

Over the last ten years or so, a number of authors, from their own widely differing standpoints, have pointed out that such chapels are disappearing at a truly alarming rate and that, with their disappearance, a whole mass of historical information, not simply their written records and their fittings and furnishings, but also their burial grounds and buildings, was being lost, often without record (Binney and Burman, Dawson, Lindley, Stell). Even in aesthetic terms, the impoverishment of the built environment in both town and countryside is appalling, but in historical terms, such a loss of primary evidence for "one of the greatest revolutionary movements which the world has seen" is devastating (Lindley, 12). Of course, one cannot stem the flood of change, but as a society we have the choice to preserve what we feel ought to be preserved and make a proper record of that which we feel can be dispensed with. Further, in order to make those choices, someone has to collect all the evidence which still survives, and this is in sum the role of the chapels survey.

Why Kingswood? It shares with its neighbour, Bristol, a very strong Free Church tradition and that tradition is broadly based, including the Society of Friends (Quakers), Baptists, Unitarians, Moravians, Methodists and Congregationalists and independents of many complexions. Moreover, Kingswood has played an important part in the development of many of these movements. Lastly, Kingswood has an unusually high proportion of surviving chapels, largely because its chapels were dispersed and have not succumbed to wholesale city-centre development schemes and their accompanying movements of population.

The pressures for abandonment are, however, growing. The ecumenical movement and the consequent rationalisation of buildings is, for example, having its effect here as anywhere else. As a direct result of the reconciliation of three large branches of the Methodist movement, Zion (United Methodist Free) is still in use, but nearby Bourne (Primitive Methodist) has been converted to a factory (Fantasie Foundations) and Wesley (Wesleyan Methodist), in its magnificent graveyard, is standing forlorn and disused.

It was with these matters in mind that KCS began work. Intended progress

may perhaps be understood from the Outline Plan of Investigative Procedures printed at the end of this article. It should be emphasised that, from the outset of the work of the survey, it was decided that the study must combine attention to the physical nature of each building (architecture and archaeology) and a study of its history for, time after time, it has been shown that the best way of reconstructing the past is by using as many techniques as possible. It is easy to forget that the study of man's artefacts and the analysis of documentary and printed sources are not substitutes for each other, but are essentially complementary — complements that can admittedly be difficult to reconcile.

Everything noted under sections 1A to 1E was, as far as possible, recorded at the same time on one form by a team visiting each chapel in turn. The tasks numbered 2A to 2I inclusive are now in hand.

It is hoped that the introductions made under 2E of the outline plan may lead to a programme of "oral history" interviews, the results of which should form a valuable part of the final written record. A questionnaire has been devised for this purpose and will be tried out initially amongst worshippers at one chapel outside the Survey area.

There are more histories of local chapels already in existence than one may think and others remaining in manuscript have been discovered and copied. Unfortunately, printed accounts of chapels outside central Bristol have not been collected by the Public Library authorities as comprehensively as they should have been. Chapel magazines or newsletters seem to have been treated as fugitive material by their readers; only one chapel has so far reported that it deliberately conserves a file. Scrapbooks and collections of loose newspaper cuttings have been reported to the Survey and it is hoped that more such notifications will follow. However, the basic historical task of the Kingswood Chapels Survey will be to calendar the records still available at the chapels or held elsewhere in the custody of the officials.

Now, as in 1971 when the Gloucestershire Records Office was working on the Free Churches Survey, many of these records still remain in private hands, but important deposits have been made in the Bristol Records Office. Particular mention should be made of documents relating to the Whitfield Tabernacle (BRO 30540) and to Methodist chapels in Staple Hill, Fishponds and some chapels in Kingswood proper (BRO 35230 and 35230 addnl.); *Quest*, 4, p. 16 and 8, p.23 give additional listings. The labours of the Kingswood Chapels Survey itself are also beginning to show results in such preliminary listings as that of collections at the Moravian Church, High Street, Kingswood, including a run of pastor's diaries — a basic source for the history of any Moravian Church — complete throughout the 19th century except for the period May 1875 to September 1883. A reader understanding of the nature and purpose of records, possibly awaiting future discovery, may be assisted by a study of articles already in print dealing with Free Church source material. Some of these are listed in Section 1 of the bibliography in the hope that such information may perhaps encourage work on Free Churches in other parts of Avon.

As an objective beyond completion of the work of the KCS, the sociology of local Free Church congregations historically considered may be investigated through registers of chapel members or through Methodist class lists, used in conjunction with Census Assessors Returns and directories (Probert, Kent). There can, in the study of Free Church history, be greater grounds for assurance in defining the substantial body of a congregation than is perhaps possible when dealing with Anglicanism. Certainly, origins can be well appreciated

through inspection of trust deeds and these should be carefully abstracted early in the progress of any investigation. Some 600 references bearing on Methodist chapels in Avon have been listed by the Archivist of the Bristol District of the Methodist Church as a by-product of the KCS work. Details of registration of a few chapels in the Kingswood area are available at the County Records Office in Gloucester, in Quarter Sessions or Bishop's Court records: registrants had an option. The individual chapel should be the first place at which to make enquiries for trust deeds, but those for Baptist meeting-places may be lodged with the Secretary of the Bristol and District Baptist Association and for Congregationalists with the Gloucester and Hereford Congregational Union. Otherwise, enquiries should be directed to the appropriate denominational headquarters offices.

Dates of foundation, if not already determined from stones surviving in the fabric of a chapel, may be discovered or deduced with a good measure of inferential accuracy, from the various "yearbooks" listed in Section 7 of the bibliography. Subsequent research in newspapers held at the Avon County Headquarters Library at College Green should reveal a full account of the opening ceremony and may provide the only readily accessible clue to the name of the architect and to details of architectural ornament since obliterated. Early files of newspapers published outside Bristol (especially in Bath) should also not be overlooked. For the Kingswood area, the *Dursley, Berkeley and Sharpness Gazette* performed this function throughout the last quarter of the 19th century and, since files of chapel magazines and newsletters appear to be non-existent amongst surviving records, such papers may also be indispensable as a source for records of later events in the history of any chapel.

Denominational newspapers should contribute more to the study of local Free Church history than the familiar national dailies may usually be expected to provide for other topics of local history. Any area, however small, which had been — to use the old Primitive Methodist phrase — successfully "opened", was a subject thought fit for record and rejoicing throughout the land by all of the faithful. Some Methodist newspapers have also been indexed — another blessing unknown to workers on other topics. Denominational magazines which intermingled homiletics, serial stories and sermons along with local news should also be examined, but lengthy runs are only available in the larger libraries devoted to Free Church history.

There were a few newspapers which did not concern themselves with the affairs of any one denomination. The principal national papers which fall into this "ecumenical" group are listed in Section 5 of the bibliography along with the local *Bristol Christian Leader* (1891-1896) produced at a time when there was a strong momentum towards a coalition of evangelistic enterprise in the city. A feature of this journal was the inclusion of short chapel histories, some of them dealing with places outside the city boundaries, but articles relating to chapels in Redland, Clifton and Cotham may also yield useful information, for it was from some of these areas that workers were despatched to labour in newly-founded "daughter chapels" in growing working-class outer suburbs.

All the principal Free Church groups publish learned journals and these contain much matter of local importance. Those of greatest usefulness are listed in Section 6 of the bibliography in chronological order of their first appearance. Each group also prints its legislative decisions and yearly statistics in one compendious volume. The *Baptist Handbook* is a remarkably comprehensive publication giving, for each chapel listed, date of constitution, number of sittings, totals

of Sunday School pupils and teachers, along with the names of lay preachers and the name of the Secretary for the year. The *Congregational Yearbook*, during the 19th century, provided architectural descriptions of newly-erected places of worship.

The Methodist Church as we know it today has only existed since 1932 when all but two of the sundered groups of the late 18th and 19th century re-united. Therefore, for nearly every Methodist chapel, it is essential to know whether the original foundation was by Wesleyan (the parent body), Primitive (1811) or United Free Methodists (1857). It is also useful to know in what "circuit" the chapel in which one is interested both was and is situated. Wesleyan Methodist circuits can be traced through the annual volumes of *Minutes of Conference* used in conjunction with a work known as *Hall's Arrangement*, an alphabetical list of circuits indicating the names of those Ministers who served them, together with the dates of their service. Neither these Wesleyan "Minutes" nor the corresponding series for the schismatic groups are indexed in great detail, but their sectional arrangement does lighten the labour of searching for details of any one congregation. The *Statistical Returns* of the Methodist Church for the year 1940 indicate the identity of the original founding body. It is only from about 1890 that information on local sectional affiliations and circuits starts to be reliably represented in *Wright's Bristol Directory*. However, many earlier 19th century chapels which have since gone were standing at that time.

Although amongst Congregational and Baptist chapels, each place of worship has always been considered an "independent church", some co-ordinated administration is effected today, as in the past, through "associations" of various kinds. Each of these associations has produced records which have been located and which, it is hoped, workers in the Kingswood Chapels Survey will study. For Congregationalists, the Gloucestershire and Herefordshire Congregational Union (re-named the United Reform Church Southwest Province with effect from 1982)¹ served this function and it is that body which holds many trust deeds and other papers. The earliest Baptist grouping was a Western Association formed in 1653. This extended over all of south-west England and much of the Midlands before it was broken up into smaller areas, including the Bristol and District Association of Baptist Churches in 1823.

As the "associations" served primarily administrative purposes, so the Itinerant Societies, maintained by both Baptist and Congregationalists, supported the needs of active pastoral care in chapels unable to afford a paid Minister or temporarily bereft of the services of one. Both continue their work today. The Bristol Baptist Itinerant Society was founded in 1824 and the Bristol Congregational Itinerant Society dates from 1811, although the work of travel and biblical teaching was very likely conducted from some time in the 18th century and then directed towards the establishment of Sunday Schools, so finding a means of converting adults through their children². The Bristol Lay Preachers Association was formed as recently as 1956, but, because of duplication of its work with that of the Bristol Congregational Itinerant Society, the two bodies joined forces in 1968 to form the Bristol Congregational Itinerant Lay Preachers Association. The Minute Books of the Congregational body still exist as well as accounts and some schedules of weekly appointments, resembling the "circuit plans" of the Methodist church, itself a "federative" structure which renders "associational" co-ordination unnecessary. The location and whereabouts of corresponding Baptist records is known although, within the Kingswood area,

Baptist evangelical itinerancy rested largely in the hands of the Kingswood Evangel Mission.

Two sources of most valuable information for the Kingswood Chapels Survey work exist in the Gloucestershire County Records Office. The first is the collection of manuscript notes made on the Free Churches of Gloucestershire by Mr. George Dutton (D 2052) deposited there in 1964³ and the second is the record of the unfinished "Free Churches Survey" undertaken by Record Office staff which, within the area to be covered by the Kingswood Chapels Survey, listed the records of six Congregational (some later URC) chapels and the Baptist Chapel at Downend during the months of February to August 1971. Copies of these listings, along with many more pertaining to other areas and to other denominations in Avon, have now been made, thanks to the kindness of the present County Archivist of Gloucestershire in providing one copy of the original survey for examination by a member of the KCS team.

Tithe maps and directories of the Bristol area and of the old county of Gloucestershire will provide further evidence for dates of foundation and will be of most value for demolished chapels. The immediate purpose of KCS is to deal with surviving structures, but information is also being gathered about vanished chapels. A study of these may, so it is hoped, form the subject of a supplementary "archive". As the major local directories for the latter part of the 19th century were published annually, it should be possible to ascertain a date of foundation with reasonable certitude.

Once given this date, a great deal of information about vanished buildings can be brought to light. A method for doing so has been devised by Mr. John Bartlett, Chairman of the Fishponds Local History Society. Apart from an approximate date of foundation, the precise address of a chapel can be ascertained from directories. From the appropriate sheet of the early editions of the 25" to one mile Ordnance Survey map, it is possible to identify the site of the buildings. Next, a copy is made of that part of the map and that copy is then photographed and enlarged. From a good enlargement, not only the basic shape of the chapel can be determined but sometimes even its constituent rooms. From the copy, it should be possible to determine approximate dimensions according to the 25" to one mile scale (approximately $\frac{1}{4}$ " to 50 feet). These Ordnance Survey Maps were actually surveyed in the eighteen-eighties, at the end of a decade which was the high-water mark of the chapel building in the Kingswood area. Also many chapels built earlier, but now gone, were then standing. Knowledge of date of foundation can lead directly to the discovery of more contemporary information from local newspapers. The method above needs careful use of technical equipment. Mr. Bartlett has prepared an explanatory leaflet on the whole process which includes an account of work executed on one chapel.

What then is the role of archaeology in all this? Firstly, archaeologists are interested in the development of the landscape and the way that artefacts, such as buildings, provide evidence for changes in the landscape. Very little is known of the way in which the area of Kingswood, in the far off corners of the Medieval parishes of Bitton, Bristol St. James and Bristol SS Philip and Jacob, was settled, or where these settlements were. Chapels may arrive relatively late on in the scene, but their changing distribution is a help in discerning more recent patterns of settlements.

Secondly, the buildings and their fittings themselves reflect the changing aspirations and methods of worship of their congregations. One can never assume



Wesley, Warmley Tower.

A simple but elegant building of 1833 now used as a Roman Catholic church.

conformity to a standard pattern. A type did emerge in the late 19th century — a rectangular volume with a rostrum often with the choirstalls and organ above at a short end opposite the main entrance and the other three walls bearing a tier of galleries. If such a pattern does exist, one must then establish whether it is an original arrangement, or whether it has replaced an earlier one with a completely different layout and emphasis on liturgical centres (baptistery, pulpit, etc.).

Thirdly, the fittings in and around a chapel provide a wealth of information, as well as often being pleasing to look at. Indeed some, such as much of the furniture and most of the memorials and gravestones, are examples of local craftsmanship and should be studied to define regional schools of work. Some of the fittings are extremely fragile. Many of the banners once used in processions like the Whit-walk survive, but their condition is deteriorating and many need recording most urgently (so urgent is this task that it has been isolated as 21). Further, it should not be forgotten that fittings such as date-stones, memorial tablets, foundation stones and gravestones are an important source of epigraphic evidence. The historical information contained in such inscriptions is often not recorded elsewhere.

A full archaeological survey of a particular site can be a lengthy process. The preliminary notes, as outlined in 2F, are therefore designed to go further than provide a summary of the potential of each site by helping to establish an order of priorities for future work once stage 2 is complete.



Bitton Wesleyan Chapel.

One of the more elaborate examples of the classic single-storey type.

The need to record the very rich collection of banners is already apparent, as noted above, but there are a number of sites which are "at risk" because modernisation is proposed or they are lying empty and exposed to vandalism, such as Wesley Chapel and burying-ground in Blackhorse Road. Those graveyard memorial stones made of Pennant Sandstone, the traditional material in this area, are also at risk from the simple effects of rain and frost splitting the surface away from the stone.

The methods and techniques of carrying out a full survey (see stage 4) are similar to those applied to earlier churches, which have been described and discussed recently (Addyman and Morris). The aim is to provide a good, ordered record of what exists in the context of its surrounding community and to interpret the historical development of the site.

Photography is an invaluable aid in providing such a record. A good 35mm camera and black-and-white (not colour) film is perfectly adequate, but it must be remembered that to be of lasting value, the film must be processed as carefully as possible and the resultant prints produced to archival standard.

For the rest, the record will depend on patience, good observation, sound drawing and the use of good quality materials. The techniques of planning and compiling measured drawings have been described in many archaeological textbooks, but two examples will suffice (Major, 89-131, Taylor, 36-55). A word of warning: it may be that plans or architectural drawings exist, but these should always be checked as they may well represent a projected ideal, not the site as

it appears today. There are also numerous guides to help one through the maze of architectural terminology for describing the buildings, but the one recently produced by the Council for British Archaeology (CBA) has the advantage of being relatively cheap as well as good (Cocke).

The plan of the site and record of the buildings are relatively easy to produce. The accompanying burial-ground usually takes much longer to survey properly and there is the great temptation to do nothing more than dictate the inscriptions into a portable tape-recorder and go away to transcribe them. A full survey, however, is not only essential, but well worth the effort in the information gained. To help, the CBA and Rescue have published an excellent booklet and standard forms have been designed to ensure cross-referencing on a national scale (Jones 1979).

Finally, all this information must be used to reconstruct the historical development of the site. Some changes, the relegation of an older chapel to use as a school room on the opening of a new building, as at Whitfield Tabernacle, may be obvious, but others, especially earlier layouts of furnishings and the sequence of construction of some buildings, may be very difficult to see. Much evidence may well be obscured by plaster and rendering. Very critical use has to be made of documentary and epigraphic evidence at this stage. It is always tempting to suppose that the building one is looking at is as early as perhaps the datestone implies.

The identification of earlier sites, long since disposed of for other uses, is, as noted above, an essential but secondary stage for the KCS. The documentary research described will be followed by archaeological fieldwork to determine the precise site and, if possible, identify and record surviving structures. Experience elsewhere has shown that street, field and house names, such as Meeting House Lane, Quaker's Meet, Wesley, can be of great assistance, but again can also be misleading and must be used critically. It is surprising how many buildings survive, re-used as dwellings, workshops and every other conceivable purpose. Indeed, at this stage of the KCS, more unidentified chapel-like structures, such as that opposite the Salvation Army Citadel on Two Mile Hill, have been noted than "lost" chapels whose sites remain unknown.

Finally, it should be remarked that Bristol is an area particularly well-suited to support research of the kind being undertaken by KCS. The holdings of the Avon headquarters Central Reference Library are known to all Bristol local historians and particularly for newspapers, maps and some published guides, visits there will be indispensable. Also in Bristol and Bath there exists a group of three libraries devoted to Methodist teaching — at Wesley College, Westbury-on-Trym; at the New Room in the Horsefair in central Bristol; and at Kingswood School in Bath. A letter of enquiry to the Librarian or Archivist of any one will receive a co-operative and welcoming response. In University Walk, Bristol, there stands the Baptist College, one of the leading training colleges for that denomination. The University Library, situated in Tyndall Avenue, Bristol, has extensive holdings of material relating to the Moravian Church.

Apart from institutions already mentioned, no investigation of local Free Church history could possibly be considered reasonably complete without a visit to Dr. William's Library, 36 Gordon Square, London. The former Congregational Memorial Hall library has just been transferred from Farringdon Street to a part of the same building in Gordon Square.

NOTES

1. It will continue to receive records from present-day U.R.C. churches. Those churches which did not join the union of 1972 will deposit their papers with the Congregational Federation in Nottingham.
2. There seems clear evidence that Methodists operated in the same way in the Warmley and Cock Road area, *see* John S. Broad: "A History of the Origin and Progress of the Sunday-Schools in the City of Bristol and its Vicinity under the Patronage of the Bristol Methodist Sunday-School Society", Bristol, E. Broad, 1816. The records of this society appear to have been lost.
3. Mr. J.S. Moore is gratefully acknowledged as the source of this information.

KINGSWOOD CHAPELS SURVEY

Outline Plan of Investigative Procedures

VISITS (1)

- 1A) Photographs.
- 1B) Preliminary architectural description.
- 1C) Note date of foundation.
- 1D) Note names, dates on foundation stones.
- 1E) Note name(s) of contact(s)/*Linking to 2A-2I.*

VISITS (2) — to ascertain

- 2A) Nature and extent of records in chapel custody.
- 2B) Details of any previously published history.
- 2C) Holdings of a file of chapel magazine/newsletter.
- 2D) Existence of a scrapbook.
- 2E) Names of further possible contacts for interview/*Linking to 3M*

to obtain

- 2F) Permission to make archaeological notes.
 1. Date chapel built on its present site.
 2. Has it been moved from another site?
 3. The pre-existing use of the present site and/or buildings.
 4. Relationship with the settlement with which it is associated.
 5. Record the components of the surviving structures, e.g. chapel, school hall, burying ground (estimate number of memorials).
 6. Whether the component buildings are single or multi-purpose.
 7. Whether any evidence is likely to be destroyed in the near future by demolition, conversion, grave-year clearance — are buildings standing disused?
- 2G) Permission to make detailed architectural drawings (internal and external).
- 2H) Details of organ.
- 2I) Details of banners.

HISTORICAL RESEARCH

Primary Sources

- 3A) Calendering of records in chapel custody.
- 3B) Examination and summary of trust deed(s).

Secondary Sources

- 3C) Examination of local newspapers/*Linking to 2G.*
- 3D) Examination of denominational newspapers/magazines.
- 3E) Examination of ecumenical Free Church newspapers.
- 3F) Examination of Free Church historical society journals.
- 3G) Examination of denominational "yearbooks".
- 3H) Examination of "Union and Federation" archives.
- 3I) Examination of Itinerant Society records.
- 3J) Examination of GRO survey records (1969-1975).
- 3K) Examination of directories.

DEMOLISHED CHAPELS

- 3L) Ordnance Survey maps and photography.

ORAL HISTORY PROGRAMME

3M)

ARCHAEOLOGICAL RESEARCH

- 4A) Take photographs of the chapel, its associated buildings and grounds, to show:
1. Relationship with surrounding settlement and pre-existing features.
 2. Relationship of the component parts of the complex.
 3. Exterior and interior appearance of the buildings.
- 4B) Plan complex.
- 4C) Obtain measured drawings of the buildings, describing them and recording their internal layout and the present function of each part as far as possible.
- 4D) Interpret and record the sequence of construction.
- 4E) Interpret and record changes in internal layout — earlier furniture and fittings may well survive.
- 4F) Obtain a plan of the burial ground.
- 4G) Record inscription on and photograph each memorial. Record materials, maker's name, details of design, etc. (see CBA card).
- Concurrently with the work of the Kingswood Chapels Survey, the Bristol and Avon Family History Society is undertaking a survey of memorial inscriptions in chapel burying-grounds, but is not undertaking a full archaeological record.

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- Watson, R.J. and others, "Free Church records", *Archives*, 11, 1973/74, 33-37.

PARTICULAR DENOMINATIONS

Methodism

- Swift, W.F., *How to write a local history of Methodism*, 3rd revision, A.A. Taberer Ltd., Bunbury, Cheshire, 1981.
- Smith, J., "The archives of Methodism", *Proc. Wesley Hist. Soc.*, 38, 1971/72, 3-7.
- Baker, F., "Methodist archives", *Amateur Historian*, 3, 1956/58, 143-149.
Deals comprehensively with matters of general organisation and the records appropriate to Connexional (national), District (regional), Circuit (local) and Society (individual chapel) affairs.
- Leary, W., *Local Methodist records*, World Methodist Hist. Soc., Bognor Regis, 1981.
Treats in greater detail the records likely to be found in Circuit and Society collections, the two sources of most immediate value to students studying a local area.

Baptists

- White, B., *Writing Baptist History*, Baptist Union, London, 1965.
- Hayden, R., "Writing the history of a local Baptist church", *Bapt. Quart.*, 22, 1967/68, 409-417.
- Baines, A.H.J., "The use and custody of local records", *Bapt. Quart.*, 23, 1968/69, 50-58.

Congregationalists

- Green, A., "The archives of Congregationalism", *Amateur Historian*, 3, 1956/58 208-212.
- Tibbutt, H.G., "Sources for Congregational Church history", *Trans. Congreg. Hist. Society*, 19, 1960/64, 33-39.

Moravians

Moravian Almanack, 1913, 115-125.
An account of central records.

Christian Brethren ("Plymouth Brethren")

- Wilson, J., "Sources for the history of the Christian Brethren", *Local Historian*, 14, 1980/81, 478-480.

SECTION 2

TRUST DEEDS

- Welch, E., "Nonconformist trust deeds", *Journal of the Society of Archivists*, 3, 1965/69, 397-403.
- Welch, E., "The Registration of meeting houses", *ibid*, 3, 1965/69, 116-120.
- Dunstan, N.J., "Methodist enrolled deeds at the Public Record Office", *Proc. Wesley Hist. Soc.*, 37, 1969/70, 151-153.

An excellent guide to interpretation and applicable in content to deeds other than Methodist ones. The procedures described show how work may be developed on the social structure of local Methodism by occupational stratification. Supplementary comment which analysed two specimen deeds (one from Salisbury and the other from Wednesbury) appeared in:—

- Vickers, J.A. and Waddy, J.L., "Methodist enrolled deeds at the Public Record Office", *Proc. Wesley Hist. Soc.*, 42, 1979/80, 19-27, 34.
This article also gives details on the use of PRO registers of enrolled deeds dating from 1865 until the turn of the century and so supplements the records comprising Class C54 at the PRO listed in:—
32nd Annual Report of the Deputy Keeper of the Public Records, vol. 2, App. 2, HMSO, London, 1871.
Details of registrations in Gloucestershire County Records Office are comprised in Class Q/RZ.

The addresses of the various denominational headquarters are:—

- Methodists:** The Methodist Church Property Division, Central Hall, Oldham Street, Manchester, M1 1JQ
- Baptists:** Baptist Union of Great Britain and Northern Ireland, 4, Southampton Row, London. WC18 4AB
- Congregationalists:** Congregational Federation, Congregational Centre, 4, Castlegate, Nottingham.
- United Reform Church:** United Reform Church Provisional Office, Spencer Street, Leamington Spa, Warwickshire.

SECTION 3 LOCAL NEWSPAPERS

Those most likely to yield useful information are:—

Bristol Mirror (1811-1864): then incorporated with:

Bristol Times (latterly *Bristol Times and Mirror*) (1839-1932);

then incorporated with:

Western Daily Press (1858 -)

Bristol Mercury (latterly *Bristol Daily Mercury*) (1790-1902)

Felix Farley's Bristol Journal (1752-1853)

Dursley, Berkeley and Sharpness Gazette (1878-1934): continued as:

Gloucestershire County Gazette (1934 -)

SECTION 4 DENOMINATIONAL NEWSPAPERS AND MAGAZINES

National A scholarly annotated bibliography of Baptist periodicals is to be found in *R. Taylor: English Baptist periodicals, 1790-1865, Baptist Quarterly*, 27, 1977, 50-82.

Methodism, dominant in the Kingswood area, has an excellent union-list showing the resources of various libraries in:—

Rose, R.A., *A Checklist of British Methodist Periodicals*, World Methodist Hist. Soc., Bognor Regis, 1981.

The Methodist Recorder (1861-) printed some 700 historical articles in the early years of its existence. Indexed at Southlands College, Wimbledon, and at the Methodist Archives Centre in the John Rylands Library at Manchester.

The Arminian Magazine (1778-1969), but having variations of title, is very useful for biographical material. An index for the years 1778-1839 was published in *Proc. Wesley Hist. Soc.*, 7 (suppl.), 1909/10. A continuation of this index cards bringing forward the coverage to 1932 exists at the Methodist Archives Centre. Independent Methodists were served by the *Independent Methodist Magazine* from 1869 to 1977 during which time this group was established in Bristol. This publication changed its title to *The Connexion* in 1978. For bibliographical details of other newspapers and magazines relevant to all branches of Methodism see:—

Swift, W.F., op. cit and Rose, E.A., op. cit.

Those working on Baptist chapels should consult:

The Freeman (1855 - 1899) continued as:

The Baptist Times and Freeman (1899-1925) continued as:

The Baptist Times (1926 -)

Local Copies of only three publications strictly meeting this description have so far been located although references to others exist in various published chapel histories. The three traced are the *Bristol Congregational Monthly* (1924-1946) of which only some volumes for the war years are held at the Avon County Headquarters Library at College Green; the *Kingswood Circuit Magazine* (Wesleyan Methodist) (1909-?1930) and the *Bristol and Kingswood Herald: a monthly Journal for Primitive Methodists* (July 1874 - January 1876) of which a complete file exists in the British Library at Colindale.

SECTION 5 ECUMENICAL FREE CHURCH NEWSPAPERS

National

Evangelical Magazine ("Old Series"), (1793-1869).

The Nonconformist (1840-1890).

Local

Bristol Christian Leader, (1891-1896).

The set at Avon County Headquarters Library lacks Vol. 4, No. 40 to Vol. 5 No. 51 (March 1895 to February 1896 inclusive). A full set is available in the British Library.

SECTION 6 FREE CHURCH HISTORICAL SOCIETY JOURNALS

Proceedings of the Wesley Historical Society (1893 -)

Transactions of the Congregational Historical Society (1901-1973) continued as:

Journal of the United Reform Church Historical Society (1973 -)

Transactions of the Baptist Historical Society (1908-1921) then incorporated with:

Baptist Quarterly (1922 -)

Congregational Historical Circle Magazine (1979 -)

SECTION 7 DENOMINATIONAL "YEARBOOKS"

Baptist Handbook (1861 -) For the period 1861-1890, served the interests of the Particular Baptists only.

Congregational Yearbook (1846 -)

Methodist Church, Property Division, Methodist Church Buildings: Statistical Returns
1940: For the original denominational affiliations of chapels then standing.

1981: For the foundation dates of chapels now standing and of chapels which are re-buildings of an earlier chapel on the same site. Chapels demolished and not replaced are not included.

1. *Wesleyan Methodist Minutes of Conference* (1744-1932)

2. *United Methodist Free Churches Minutes of Conference* (1857-1907): continued as:

3. *United Methodist Minutes of Conference* (1907-1932)

4. *Primitive Methodist Minutes of Conference* (1819-1915): continued as:

5. *Primitive Methodist Yearbook* (1916-1932)

6. *Minutes of Conference of the Methodist Church* (1933 -). United 1, 3 and 5 above.

7. *Independent Methodist Minutes* latterly *Yearbook* (1805 -)

Details of library holdings in E.A. Rose, op. cit. for 1-7 above.

SECTION 8 UNION AND FEDERATION ARCHIVES

Champion, L.G., *Bristol and District Association of Baptist Churches 1823-1973*, priv. pub., (1973).

SECTION 9 THE ITINERANT SOCIETIES

Swaish, J., *100 Years of Village Preaching by the Bristol Baptist Itinerant Society*, E.F. Simons, Bristol, 1924.

Baptist Itinerant Society Magazine (1901-1908)

Cleves, R.J., *Mission of Mercy*, C.H. Publications, Bristol, 1979, 48, has information on the Kingswood Evangel Mission.

Whitehouse, R., *The widening Circle: 150 years of the Bristol Baptist Itinerant Society*, C.H. Publications, Bristol, 1974.

Jones, I., *Bristol Congregationalism: city and county*, Arrowsmith, Bristol, 1947.

SECTION 10 GLOUCESTERSHIRE COUNTY RECORDS OFFICE SURVEY

Watson, R.J. and others op. cit., gives details of the work of this survey. Copies of entries listing records of chapels in Avon now available at the Bristol Record Office.

SECTION 11 DIRECTORIES

Wright and Company's Bristol Directory is most useful for chapels outside central Bristol only from about 1890. It does, however, give the circuit groupings for the various branches of Methodism.

Kelley's Directory of Bristol, available for the period after the Great War up to 1972, does not continue the listing of circuits and merely indicates the names of villages where chapels existed. It is, however, a very useful source for mission halls, information about which is not readily discoverable elsewhere.

I owe the Reverend Rupert E. Davies a great debt for finding me a "spare-time" job in the happy and hospitable environment of the New Room and I also wish to record my gratitude to the Reverend E. Hall of the Baptist College for help in matters relating to the available records of the Baptist Church as well as to the Reverend Paul Marron and Pastor E.R. Skinner for interesting discussions on the work of the Itinerant Societies. CJS

SECTION 12 ARCHAEOLOGY

Addyman, Peter, and Morris, Richard (ed.) (1976), *The Archaeological Study of Churches*, CBA, London.

Barton, David A., (1975), *Discovering Chapels and Meeting Houses*, Princes Risborough.
Binney, Marcus, and Burman, Peter, (1977), *Chapels and churches: who cares?* British Tourist Authority.

Cocke, Thomas, (1982), *Recording a church: an illustrated glossary*, CBA, London.

Dawson, David, (1980), "... And Bethel shall come to nought." in *Avon Past*, 3, 20-27.

Jones, Jeremy, (1979), *How to Record Graveyards*, London.

Lindley, Kenneth, (1969), *Chapels and Meeting Houses*, London.

- Major, J. Kenneth, (1975), *Fieldwork in Industrial Archaeology*, London.
 Morris, Richard, (1978), *Churches and Archaeology*, London.
 Stell, C.F., (1977), "Nonconformist Places of Worship", *Bulletin of the CBA Churches Committee*, 6, 2-4.

SECTION 13 SELECT LOCAL BACKGROUND READING

- Avon Local History Association, (1979), *Avon Local History Handbook*, J.S. Moore, (ed.), Phillimore, Chichester.
 Burrough, T.H.B., (1970), *Bristol*, Studio Vista, London.
 Caston, Rev. M., (1860), *Independency in Bristol*, London and Bristol.
 Crick, Clare, (1975), *Victorian Buildings in Bristol*, Bristol.
 Davies, Rupert E., (1955), "Religious Movements in Bristol since the Reformation", MacInnes, C.M. and Whittard, W.F. (eds.), *Bristol and adjoining counties*, Bristol.
 Donn, Benjamin, (1769), *Map of the Country 11 Miles round the City of Bristol*, Bristol.
 Eayrs, George, (1911), *Wesley and Kingswood and its Free Churches*, Arrowsmith, Bristol.
 Jones, I. (1947), op. cit.
 Kent, John, (1976), Wesleyan membership in Bristol 1783 in *An Ecclesiastical Miscellany*, BGAS (Records Section), 11, pp. 105-132.
 Probert, John C.C., (1971), *The Sociology of Cornish Methodism*, edn. 2, Cornish Methodist Historical Society, Redruth. D.D.

A fuller version of this paper, containing a gazetteer, is available from the Kingswood Chapels Survey at 4, Dalkeith Avenue, Kingswood, Bristol BS15 1HH (price £1.50 incl. postage).

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S. HUMPHRIES: HOOLIGANS OR REBELS? AN ORAL HISTORY OF WORKING-CLASS CHILDHOOD & YOUTH 1889-1939 - Blackwell	£5.95

LETTER TO THE EDITORS

I should like to correct several statements made in Mr. Harold Brown's interesting article 'Around and About in 1910' in *Avon Past* No. 6 (1982) and to add a few other relevant points of interest.

Mr. Brown says that the tramway gauge of 4'8½" was unusual. In fact this gauge was known as 'standard' gauge and was utilized by over 60% of the passenger carrying tramway systems in this country. Of the 238 systems I have checked no less than 144 used the 4'8½" gauge so it could hardly be termed unusual. The other two tramway systems in the present Avon area, those at Bath and Weston-super-Mare, also utilized the 4'8½" gauge.

Mr. Brown's supposition that no Bristol tramcars ever overturned is not quite correct as on December 11th 1901, in one of only three serious accidents involving the trams during their 66 years operation, a car overturned on Black-boy Hill slightly injuring the driver.

The second incorrect statement in Mr. Brown's article is that no double deck trams were ever used in Bristol. Actually ALL Bristol's 238 electric trams were *double deck cars*; additionally of the 109 horse-drawn tram cars operated no less than 105 were also double deckers.

I think Mr. Brown's intention was to record that no trams in Bristol ever had *covered* upper decks and this is true if one is talking of the electric trams but there was a short period in 1880/81, during a year's experiments with steam trams, when temporary roofs were fitted to some of the horse car trailers to protect the upper deck passengers from smuts and steam emitted from the tram engines.

The only railway bridge which caused difficulties in operating the standard Bristol double deck electric tramcar was the one near the Muller Road/Fishponds Road junction on the routes to Fishponds and Staplehill. To operate these routes the company used 37 lower height though still double deck cars but when the road under the bridge was lowered in the 1920's these low cars were rebuild to the standard height.

It is quite true that the danger to upper deck passengers when trams passed beneath low railway bridges would not be permitted today. I well remember a very prominent notice on the railway bridge over Victoria Street near Temple Meads Station, which instructed passengers to "Remain seated under bridge. Do not touch overhead Electric Wires". The possibility of decapitation or electrocution was very real here!

On the question of tramcar seats, I think it relevant to mention that the ingenious arrangements to provide a dry seat on the open upper deck in wet weather was a patented invention of the Bristol Tramways and Carriage Company's Manager Mr. Charles Challenger. Many other tramway undertakings subsequently copied this simple but brilliant design under licence.

Originally, the lower deck seats had been covered with long cushions but in the mid 1920's the seat bases were lowered and well-sprung upholstered seat pads fitted but the backs remained rather uncomfortable on long journeys, being of slatted wood.

I am not sure what Mr. Brown means when he states that Bristol was one of the last towns in the country to provide reasonable protection for its tram drivers. No form of canopy extension or glazed screen was ever fitted to the

driving platforms of Bristol's trams. They remained unaltered from their original 1895 exposed design to the very end in 1941 because the company was not disposed to spend considerable sums of money in modernisation with the recurrent 7-yearly possibility of Bristol Corporation exercising its option to purchase the tramways.

Mr. Brown singles out Cumberland Street as a particularly hazardous section of tramcar route. This was appreciated by the company and about 1910 it laid a short length of connecting line from the City Road/Brigstocke Road junction along City Road to Stokes Croft which was used one-way only by incoming cars from Fishponds to the Tramway Centre. Only outgoing cars on this route then used Cumberland Street. The double track along its short length was provided with no less than five crossovers and cars normally ran 'wrong line' on the right hand side of the road, only crossing over to the correct left hand line by means of one of the crossovers if their progress was impeded by parked vehicles.

The Bristol Tramways & Carriage Company purchased the Clifton Rocks Railway in 1912 and operated it until closure in 1934. The company introduced the 'Blue Taxis' in 1908.

Yours sincerely,

M.J. TOZER

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CONSTITUENT SOCIETIES: FILTON HISTORICAL RESEARCH GROUP

The Filton History Research Group was set up in December 1968 to carry out an archaeological dig on the site of Filton Rectory, demolished in January 1966. Expectations were high, for a parsonage had been on the position for some centuries, but little of interest was found except a well-built drain, rectangular in section, possibly eighteenth-century, which ran from the house to a point at the northern end of the site where the ground falls away.

After being dormant for some time, the group convened a meeting at Filton Folk Centre in June 1975, at which the present Filton Historical Research Group was formed as part of the Filton Community Association, its primary objective being to enable people living in the district to learn more about their area. It was felt that as time went on, individual members, and perhaps the group itself, could make contributions to local research.

Our chairman, Colin Powney, was formerly a committee member of the Bristol and Avon Family History Society. He is now researching the history of the village of Charlton, much of which was destroyed when the B.A.C. runway was extended for the Brabazon. The Group was delighted when he was asked to speak about the work he had done to the A.G.M. of A.L.H.A. in April 1981. Colin also contributes articles on old Filton to the *Bristol Dynamics News*, issued at Filton, bringing back nostalgic memories to older residents.

Another member engaged in delving into local records is Michael Stanbrook, who has done considerable work on the history of Stoke Gifford. Both Colin and Michael would be glad if they could be lent old photographs of scenes or events in their villages for copying. The Warden of Filton Folk Centre will be pleased to receive and forward them.

Our Treasurer, Gordon Taylor, who is also a member of the Bristol and Avon Family History Society, is compiling a detailed history of his family going back many generations. He is being followed by another of our members, Mark Lawrence, who in addition is making a study of the local history of areas connected with his ancestors.

The first known map of the parish of Filton was produced in 1825 and is housed in the Bristol Record Office. It is in a very poor condition but has been photographed in a number of overlapping sections which Frank Thompson, a committee member, is engaged in putting together.

The Secretary, Leslie Harris, has written a history of Filton, giving an account of the village and parish. It is a hardback, entitled *Filton, Gloucestershire*, and can be obtained from the author, price £8.50.

No archaeological dig has taken place in Filton since that on the Rectory site, but important excavations have taken place at Stoke Gifford, where a Roman farmhouse was found. One of our members, Noel Harris, took part in the dig. Its proximity to the spot where the well-known Filton hoard of Roman coins was found in 1880 suggests that the Romans knew the district better than may at one time be supposed.

During the Royal Jubilee Year, 1977, a folder was compiled by the Group containing accounts and photographs of events in Filton connected with the celebrations. This was exhibited at an Open Day organised by the Filton Community Association at Filton Folk Centre, and much enjoyed by the large number of people who attended.

Group meetings are very well attended, members and visitors greatly appreciating the variety and quality of the talks given. Meetings are held at Filton Folk Centre on the last Wednesday in the months of September, October, November, January, February, March and April, beginning at 7.30 p.m. All are welcome.

W.L. Harris.

DOWNEND LOCAL HISTORY SOCIETY

In early September each year long queues can be seen forming in Overndale Road outside Lincombe Barn, Downend's Folk House, a sign that local residents have felt a nip in the morning air, know that winter is on the way and are hastening to register for the large variety of day and evening classes, clubs and societies they can join there. One of the most popular of these is the Downend Local History Society, founded when Lincombe Barn first became the home of Downend's Folk House in the autumn of 1970, which has over the years built up a loyal membership now standing at over 100. Average attendance at last winter's meetings was 75.

Currently the annual membership fee is £4.50. This entitles a member to attend a fortnightly programme of talks at 'The Barn' during the autumn and winter, to borrow books from the Society's lending library which is housed there and looked after by our librarian Mr Maurice Doggett, and to participate in a series of organised walks and excursions arranged by the committee for the spring and summer.

At least two of our winter meetings are "members' evenings" when we hear accounts of members' researches into local or family history. On these occasions we sometimes discover that the history books haven't got their facts right. Only a few months ago we learnt that it was not George V but our Ted Lewis's Uncle Jack who unveiled the Cenotaph in Whitehall. Uncle Jack was the chap who had made the flag for the unveiling ceremony so was on hand to see that all went well on the day. When George V got into difficulties with the job, Uncle Jack, a true Britisher, came forward and did his bit for King and Country.

The A.G.M. held in December is a friendly, social occasion rather than a serious business meeting. Our genial chairman, Mr Roger Angerson, has a happy knack of steering us through all the items on the agenda in half an hour flat, and then we get down to the more important business of consuming mince pies and coffee and taking part in a lighthearted historical quiz of some kind.

Not that we don't take our local history study seriously most of the time. In our early days, taking advice from Dr. Bettey that we should begin by searching the immediate past, we enjoyed talking to elderly Downend folk about their memories of life here at the turn of the century. They spoke of a time when Downend was still a genuine village, life revolving around the church and Cleeve Hill, the local 'big house'. Red letter days then were the annual Sunday School outing to Weston, the harvest festival supper, the Whitsun fair on Rodway Hill and the annual flower show in the grounds of Cleeve Hill.

The old people's stories whetted our appetites for finding out more about the history of Downend Parish and the older parish of Mangotsfield of which it had once been part. By degrees we became brave enough to set foot in Record Offices and discovered what kind, helpful people archivists are. We shall always

be indebted to Dr. Bettey and Miss Mary Williams for arranging for some members of our society to meet as an extra-mural class at the Bristol Record Office on winter evenings to pursue their searches. Our tutors, Mr. John Wilson and Miss Judith Close, were very patient with us as we learnt to transcribe original records. C17 hand-writing, for instance, was mastered only very slowly. It might take us two weeks to transcribe a will, the exact length of time it had taken to get the will proved in the first place. But we soldiered on and gradually amassed drawers full of transcripts and notes which hopefully will all in due course be written up and published, as funds become available.

Members of the Society have also done some of the other jobs we feel a good local history society ought to do. Mr Edward Lewis, a founder member and former chairman, has built up a collection of slides and photographs of contemporary Downend and made copies of old photographs loaned to us. Mrs Mavis Weare and Mrs Marilyn White have painstakingly transcribed every monumental inscription in Mangotsfield village. Our secretary, Mr Reg Howlett, has made a register of material still extant which might one day be put on display in a local Folk Museum.

Thanks in part to our efforts some buildings in our area have become Grade II listed and many others have been included on the local list. We have fought with varying success to save some buildings from demolition or from some unacceptable type of redevelopment and we try to keep an eye on public footpaths and rights of way to see that they are not obstructed.

The support we have received from the general public has been very encouraging. The exhibitions we have put on as part of Lincombe Barn's "Open Days" have been well attended, our few publications well received and local walks we have led for the Avon County Planning Department have, if anything, been oversubscribed. Members also receive invitations to speak to local groups of all kinds.

This summer we hope to undertake our first archaeological exercise. Under the guidance of Mr James Russell we propose to make a survey of the site of the old fishpool belonging to Rodway Manor House and to measure up pillow mounds on Rodway Hill, site of its old *conyger* (rabbit warren).

In fact as the Society approaches its twelfth anniversary there still seems to be plenty of work for us to do and happily as much enthusiasm as ever for doing it.

Peris Jones.

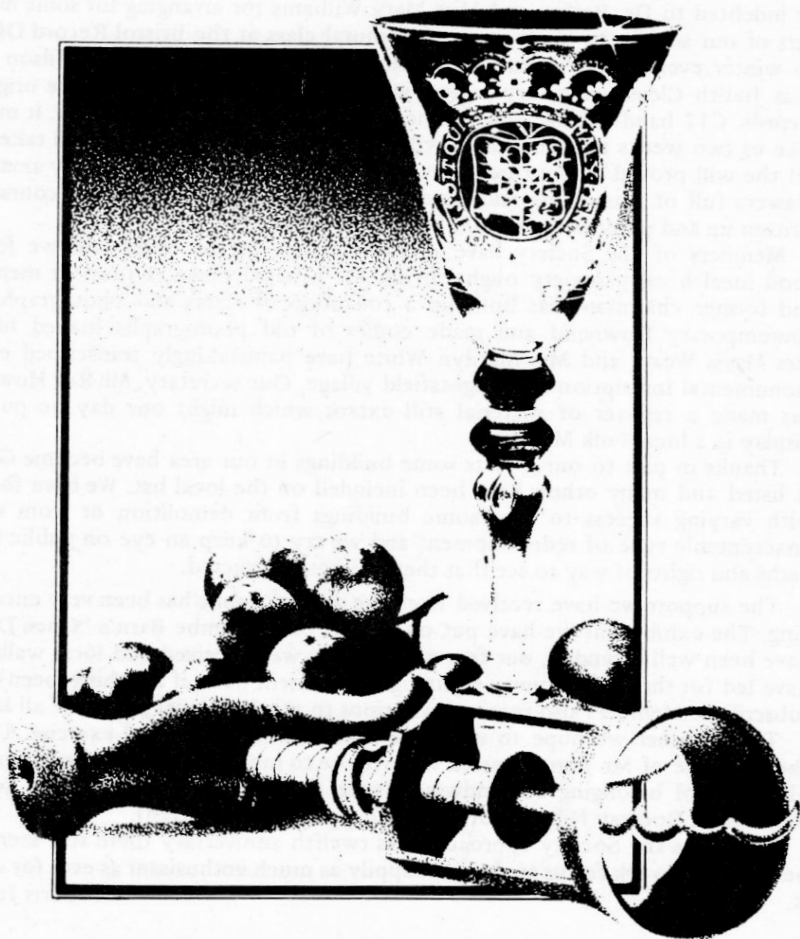
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CORRECTION:

1 (across) should have
been (5,7) not (6,6).

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PUBLICATIONS REVIEWED

DOMESDAY BOOK ... 15. GLOUCESTERSHIRE

edited and translated by John S. Moore. (254pp); 5 maps.
Chichester: Phillimore, 1982. £8.00 (£4.50 pbk.)

According to the *Anglo-Saxon Chronicle*, in 1085 "at midwinter the king (William I) was at Gloucester with his counsellors ... and held very deep speech with his wise men about the land, how it was held, and with what men". The result of these deliberations was the implementation of that survey of England which we now know as the Domesday Book. At some stage, every local historian has to "wrestle with the fragmentary and ill-understood beginnings of his community as revealed in Domesday Book". Hoskins' warning of the pitfalls and difficulties of such a study (not least the fact that the beginnings of a community may pre-date Domesday by several centuries) was echoed by the editors of the *Avon Local History Handbook*, who suggested that historians should work backwards to, rather than forwards from, the entry for their locality.

Those who have reached this point, from whichever direction, will now be relying on the foundation provided by John Moore (one of the above-mentioned editors) in a fully annotated translation of the Gloucestershire folios. The volume, sub-edited by Caroline Thorn, with supplementary notes by Caroline and Frank Thorn (who were responsible for the companion Somerset volume, published in 1980) and by John McNeal Dodgson, is part of the series "History from the Sources". The late John Morris, whose name still appears as general editor (though the task in this instance was taken on by John Dodgson and Alison Hawkins) was concerned to provide modern English translations of Anglo-Saxon and early medieval historical documents. The most important of these by far was the Domesday Book, copies of which had never been widely and cheaply available before.

Some twenty-eight counties have so far been published, each volume being set out according to the editorial principles instigated by John Morris. The abbreviated Latin text (from a version printed in 1783) can be studied in parallel with a standardised translation which reflects the uniform house-style. For instance, *in dominio* is translated as 'in lordship' rather than 'in demesne', 'villagers' not 'villeins' is used for *villani*, and so on. This perhaps makes the text more accessible to non-specialists, but it does not necessarily clarify the actual significance of any one entry. Presumably when the series is finished a new assessment of Domesday studies will be written, throwing light, where possible, on general problems of interpretation. Meanwhile, the shortest and most easily digested modern introduction to the subject is R. Welldon Finn's *Domesday Book: a guide* (Phillimore, 1973).

The Gloucestershire volume contains 42 pages of notes explaining technical terms, unusual phrases, and boundary changes, and identifying places and people mentioned. There has obviously been considerable detective work behind many of these short notes. A number of manors have been identified for the first time, and corrections to Taylor's *Analysis of the Domesday Survey of Gloucestershire* (B.G.A.S., 1887-9) and to A.H. Smith's *Place-names of Gloucestershire* (E.P.N.S., 1960-64) have also been made.

The indexing, based as it is on the original layout of Domesday Book and various complementary documents, is slightly confusing (but usually accurate), covering persons, churches and clergy, and places in and out of the county. These indexes are part of the standard editorial practice for the series, as is also a short list of secular titles and occupational names. The student of surnames must appreciate the full notes, but might also have welcomed a list of nicknames, such as Donkey (*Lasne*), Breakwolf (*Froisseleuu*), Bald (*calvus*) and *Goizenboded* (for once not translated but perhaps an Anglo-Norman rendering of Old English *wiccanboded* 'foretold (or cursed) by a witch'). Translating the first two examples into modern English could cause confusion, since it is possible that the men concerned were addressed in the Norman French, rather than an English version, of the nickname.

A similar source of confusion arises over the treatment of 'lost' place-names. For instance, the hundred of *Letberg(e)* has been given a modern English form 'Ledbury', 'Alverston', has been invented for *Alvredestone*, and so on. Such names have been formed according to known phonological developments, but though they make the text easier to read they go against the usual practice of place-name scholars. It certainly is helpful, however, that particular manors or places are identified by the addition of further information known to have been applied later (as in Frampton (Cotterell)).

The very clear maps immediately add an extra dimension to Domesday studies. For instance, that for north-east Gloucestershire shows a concentration of smallish estates focussing on a central point on the county boundary, identified in the key as *Ildeberga*. The index refers us to an entry in the Domesday record for Worcestershire, printed here, where, under Bengeworth, we are told that "Abbot Walter (of the Church of Evesham) proved his right to these 5 hides at *Ildeberga* in four Shires in the presence of the Bishop of Bayeux and other barons of the king". This spot was obviously an important boundary marker and meeting point from pre-Conquest times.

For most places, Domesday evidence will always be tantalizingly unsatisfactory. Many places known to be in existence are not mentioned, although sometimes it is possible to recognise that they have been included within the returns of another estate. It is the local historians who can piece this jigsaw together best, using minor names and field-names to locate areas of woodland and meadow, the sites of mills, fisheries, hays and saltworkings, and who can help to solve the problems of Domesday measurements of land. Meanwhile one can only wonder at the stories hidden behind bald statements such as "There was no-one to make a return for this land" (the manor of St. Lawrence, Clifton) or "The wives of 4 villagers lately dead have 1 plough" (Hidcote Bartrim).

Jennifer Scherr.

LISTED BUILDINGS, KINGSWOOD DISTRICT (AND) BUILDINGS OF ARCHITECTURAL & HISTORIC INTEREST, KINGSWOOD DISTRICT COUNCIL. Illus., 26pp. Kingswood: Kingswood District Council, 1982.

This booklet identifies 587 buildings (in address alphabetical order) on the statutory list of the Secretary of State for the Environment plus Kingswood District Council's local list. The new statutory list was signed on 15th July 1981, and covers 236 buildings, including 4 Grade I, and 14 Grade II. The illustrations show the wide interpretation which has been made of "building" — they range from signposts, gateways, and tombstones to churches and chapels — even Warmley Signal Box is included. A brief history of Kingswood, an outline of the Listed Building legislation and advice on works to Listed Buildings can be found after the list itself.

Jennifer Scherr

RADICALISM IN BRISTOL IN THE NINETEENTH CENTURY

by David Large. 20pp.

Bristol: Bristol Record Society, 1981. £1.00

In logging the ebbs and flows of radical politics in nineteenth century Bristol, David Large constructs a wide ranging balance sheet of its successes and failures. On the one side we are reminded of the stormy undercurrents of the city's early decades – the campaigns for reform of the franchise, Henry Hunt and the foundation meeting of the 'Bristol Patriotic and Constitutional Association' in 1807, the mass meetings at Brandon Hill, the work of pamphleteers such as Thomas Lee (which the Rev. J. Eagles saw as contributing to the 1831 riots), the establishment in 1831 of the National Union of the Working Classes in Bristol and in 1839 of the Bristol Anti-Corn Law League, the Chartist presence in the city from 1837-1852. In the later less dramatic decades of the century we see the establishment of the Trades Council in 1873 and the Socialist Society in 1884, one of the earliest organised socialist groupings in the country.

Yet what Large refers to as 'this fitful Radical strain in Bristol's affairs' was overshadowed if not dwarfed by the other side of the historical accounts. William Pitt had 'virtually crushed' radicalism in the 1790s. Not only did a single Radical fail to represent Bristol in parliament during the nineteenth century, but from the beginning of annual elections for the city council in 1835 the Conservatives were always in the majority. Bristol was never a stronghold of the Anti-Corn Law League, and Large concurs with other historians in seeing Bristol Chartism as a tepid and divided movement. As for the socialist revival in the 'eighties and 'nineties it was a movement to which 'Karl Marx meant little or nothing.' The explanations Large offers for this marginal presence of radical and left politics ring true for the national as well as the local scene: the Tories were extremely efficient organisers, a skilled and astute 'political class'; the Liberals became increasingly adept at containing discontent; from 1850 on the growth of a prosperous middle class consolidated the social order – 'In effect, the Bristol middle classes ran their own city.'

In one of his 1807 pamphlets, *Trim the Lamp*, Thomas Lee declared 'It is infamous that power and property should be allowed, as they are allowed, to combine against labour, and that labour should not be allowed to combine against power and property'. In David Large's view what made Lee a 'true radical' was his 'defence of the work and rights of artisans, and his questioning of the nature of his society.' Yet the artisans were a doomed class, and the questions the true radicals raised – directed against a society dominated by 'kings, priests and lords' – echo only faintly and anachronistically down to our own day. Perhaps they have more relevance than we suppose, and a detailed treatment of 'Radical Ideas in Bristol in the Nineteenth Century' is needed to further dis-inter the Thomas Lees and his like from the superior condescension of the present.

Ivor Morgan.

FILTON, GLOUCESTERSHIRE: SOME ACCOUNT OF THE VILLAGE & PARISH

by W.L. Harris. 318pp; 61 illus. Published by the Author, 1981. £8.50.

Filton, on the northern outskirts of Bristol, was until the mid 19th century a small and sleepy village consisting of a handful of farms clustered around the 13th century parish church and the main Bristol-Gloucester road. As late as 1857 the parish retained a relic of medieval agricultural practice in its two common meadows, Broadmead and Westmead, divided into unfenced strips. From late Victorian times onwards the pace of life quickened; a laundry and a carriage factory were established in the village and in 1907 an extension of the Bristol tramway opened the way for suburban development. Filton's transition from agricultural village to industrial suburb was completed in 1910 by the establishment of Sir George White's British and Colonial Aeroplane Company, the forerunner of British Aerospace, whose factories, hangars and runways now occupy much of the parish. Until recent years few people had paid much attention to the history of Filton; when Leslie Harris, a local schoolmaster, asked the late F.C. Jones to recommend a book on the parish he was told "There is no book written on Filton and it is your job to write one". The challenge was manfully accepted, and years of devoted study have resulted in the work now under review, a substantial volume of over 300 pages, handsomely published at the author's own expense.

Filton, Gloucestershire belongs to a well-established school of local history writing in which chronicling the doings of a single community, for the benefit of an essentially local audience, is seen as an end in itself. The author's approach is unashamedly "parochial"; he makes little attempt to relate the development of Filton to that of adjoining villages, and assumes in the reader an intimate knowledge of the local street pattern. Every aspect of past life in this life in this 1000-acre parish is faithfully and lovingly dealt with by Mr. Harris; he carefully traces the ownership of all the older properties in the village and describes in detail the development of each of its institutions, from the parish church to playing fields and allotment gardens. Mr. Harris has done his research thoroughly, and has drawn on a wide variety of printed and manuscript sources, including the very interesting diaries and accounts of an 18th century Quaker farmer, William Gayner. It must be said, however, that while the author has been assiduous in collecting together information about Filton, he has been somewhat less so in sifting this data and forging it into a fully coherent narrative. All too often Mr. Harris is content to give a lengthy quotation from a document without any real attempt at analysis. This tendency is particularly evident in the chapters dealing with agriculture and land ownership, where despite a plethora of documentary extracts detailing wages, prices, crops and acreages the reader fails to gain any very clear impression of how farming practice developed and land usage changed over the centuries in this small clayland village. A more systematic presentation of the available source material, perhaps using simple graphs, tables and diagrams (as has been done very successfully in B.M.W. Dobbie's admirable study of Batheaston)¹ would have greatly enhanced the book's readability and usefulness.

Mr. Harris has illustrated his book with a generous selection of early photographs, variable in quality but providing many evocative glimpses both of the last years of the agricultural community and the beginnings of suburbanisation.

The single plan included, reproducing a sketch survey of 1825, gives an adequate idea of the layout of the pre-industrial parish, but could usefully have been supplemented by a more detailed plan of the centre of the village and a modern street map. A work of this kind is by its very nature of somewhat limited appeal to the general reader. Present and future inhabitants of Filton will however assuredly find much to interest them in this book, the writing and publishing of which is but one of the many valuable services which Mr. Harris has, over the years, rendered to his community.

James Russell.

1. *An English Rural Community: Batheaston with St. Catherine*, Bath University Press, 1969.

CLEVEDON — FROM THE VILLAGE TO THE TOWN:

Studies in the History of Nineteenth Century Clevedon; edited by A.W. Gummow. 61pp., illus., map. Clevedon Civic Society, 1981, £1.50.

This little book is an invaluable source of information for all those who love and admire the Victorian heart of Clevedon, and who wish to know, in the words of the admirable foreword by Lady Elton, President of Clevedon Civic Society, "How did Clevedon grow from a small, obscure village, with perhaps less than a hundred families engaged in farming, fishing, and fowling, its hills bare of anything but sheep, its treacherous moors undrained, into one of the most handsome Victorian sea-side towns, all in a century?"

The story is unfolded in the form of a series of essays by members of the Local History Society, of varying length, starting with an outline of what is known of the history of Clevedon until 1800, followed by a brief chapter on the development of the town up to the end of the century. Quite rightly, the history of the Elton family and Clevedon Court is not neglected. As has been said, the town is inextricably bound up with the Elton family and the Court; indeed, it would be no exaggeration to say that it is almost inconceivable that Clevedon could have developed in the attractive way it did without the help and fairly firm control exercised by a succession of far-sighted Lords (and Ladies) of the Manor.

There is an interesting chapter on Clevedon Pier, which has been so much in the news of recent years, while other chapters deal extensively with, among other matters, the religious life and churches, the development of local government, education and shops in the nineteenth century. Finally, the industrial archaeology of the area is not neglected, and there is an instructive chapter referring in particular to the limekilns, of which the sites have been recorded of no less than seven.

I particularly liked the charming and evocative pen and ink drawings which adorn each chapter, and there is a small but adequate map.

H.C. Sunderland.

THIS IS BRISTOL

by John Trelawney-Ross and Bryan Little

75pp. photographs; 22pp. text. Redcliffe Press, 1982, £7.95

There has long been a need for a hard-backed book about Bristol which is predominantly visual but with an easy-to-read text. Reece Winstone's books are delightful nostalgia, Bristol Visual & Environmental Group's *Bristol & How it Grew* is too flimsy for the average library and the Gomme, Little and Jenner *Bristol*, even at £15 in paperback, is too expensive for popular pockets. *This is Bristol* does, to a considerable extent, fill the gap.

The text is mainly architectural and topographical, not historical, with the contents grouped to include Scenery, Commerce & Industry, Streetscape, Churches, Almshouses, etc., rather like a guide book, but making it easy for an outsider to quickly grasp Bristol's outstandingly interesting features. The information is precisely and objectively presented, with architects named where these are known, and packing a considerable amount of information into a brief space. I personally regret there isn't more history, as Bryan Little would have done it so well.

John Trelawney-Ross's photographs are brilliant, as ever, although a few have slightly lost their contrast in printing. They illustrate much of the spirit of Bristol today. The fact that so many include people, is witness to the time and care taken by the photographer to make the town come alive.

Nationally, Bristol's character and architecture are greatly underestimated in the popular mind. One hopes that all the libraries in the U.K. will buy this book and spread the word that, in spite of daunting losses in the Blitz and in the disastrous era of post-war planning, today's Bristol remains a fine place.

Dorothy Brown.

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The Society exists to promote and help finance archaeological excavation and survey within the City of Bristol. Supporting membership is £2 *per annum*. Details of membership and orders for publications from The Secretary, c/o Dept. of Archaeology & History, City Museum & Art Gallery, Bristol BS8 1RL. Add 25p for post and packing.

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